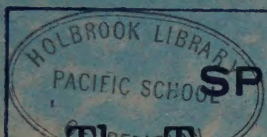


人

地

天



### SPECIAL ARTICLES

The Translation and Distribution  
of the Scriptures

Rev. John Y. Crothers

The Tiger Year in the Hamheung  
Hospital

Miss Florence J. Murray, M.D., C.M.

The Women's Bible Institute

Mrs. Helen M. Henderson

Mission Meetings

Rev. L. T. Newland, D.D.

Rev. Harry A. Rhodes, D.D.

Rev. William Scott

Miss Vida Aumann

Rev. Chas. A. Sauer

SEPTEMBER, 1939

SEOUL, KOREA.

水

金

土

火

木



# DO YOU BELIEVE IN EVANGELISM

## HERE ARE SOME BOOKS ON EVANGELISTIC METHODS

A Course of Study in Personal Work,	개인전도연구	2d edit.	98 pp.	₩ 0.22
by Mrs. Rose M. Baird, ... ..	...	...	...	...
A Hand Book on Personal Work,	실천신학개인전도학	...	245 pp.	cl. 1.00
by Ida B. Tate, tr. by Yum Hyung Woo	...	...	...	...
The Art of Soul Winning	개인전도	...	56 pp.	.12
by J. W. Mahood, tr. by Dr. W. D. Reynolds, ...	...	...	...	...
Five Lessons in Personal Work	개인전도의五론	...	15 pp.	.02
by D. A. Swicord ... ..	...	...	...	...
Taking Men Alive	개인전도원칙	...	153 pp.	.45
by H. G. Trumbull; tr. by F. S. Miller ...	...	...	...	...

## SOME ON THE SPIRIT OF EVANGELISM

The Spirit Filled Life	성신충만한생활	...	135 pp.	.25
by Rev. John McNeill, tr. by Mrs. B. W. Billings	...	...	...	...
The Secret of the Upper Room, John XIV.	누상비결	...	173 pp.	.40
by Oh Chun Young ... ..	...	...	...	...
Why God Used Moody	우인의무의판	...	52 pp.	.10
by R. A. Torrey, tr. by Kang Moon Oh	...	...	...	...
Great Revivals	대부흥가핀의자서전	...	209 pp.	.50
by C. A. Finney, tr. by Choi Sang Hyun	...	...	...	...

## EVANGELISTIC MATERIAL

Illustrations for Preachers	전도담총	...	88 pp.	.25
by Dr. R. A. Hardie, & Kim Tai Wun	...	...	...	...
Illustrative Stories for Preachers	강도괴담	...	24 pp.	.15
by An Pyung Han ... ..	...	...	...	...
Illustration Stories	비유요람	...	48 pp.	.10
by An Pyung Han ... ..	...	...	...	...
The Pulpit Treasury	강대보고 一집—四집	Nos. I to IV	paper (지의) 274—335 pp.	.80
by Kim Chung Hyun ... ..	...	...	...	...
" "	全 上	" "	cloth (견포의) " "	1.00
" "	全 上	No. V (五집)	106 pp.	.30
" "	全 上	No. VI (六집)	96 pp.	.35

## CHRISTIAN LITERATURE SOCIETY

## OF KOREA

## CHONG NO SEOUL



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXV.

SEPTEMBER 1939

No. 9

### Let Us Stress Christian Literature

**I**N THESE DAYS in Korea when we are for the most part cut off from international affiliations in Mission and Church organizations, when we seldom meet in inter-Mission groups to discuss our problems, when much Bible institute and other work cannot be carried on as before, we must adjust ourselves to forms of work that can be carried on.

One of these is Christian Literature in publication and particularly in distribution. Perhaps we will come to realize how much we have neglected this field of missionary activity. It is surprising that after securing one of the best Christian literature plants in any mission land we do not use it more.

With all the limitations on the freedom of the press in this land, we can still distribute the Scriptures and strictly Christian literature. Even though much of our work cannot be carried on as before, missionaries who are qualified, with the help of a good literary assistant, can produce needed Christian literature, and secure subsidies for its publication, while all can have a part in its distribution.

One of the difficulties has been that Missions, either from necessity or by force of habit, are niggardly when it comes to supporting union work. If we are to set ourselves seriously to the preparation and distribution of Christian literature we must be more liberal with funds and workers than in the past.

An opportunity to stress Christian literature presents itself with the Fiftieth Anniversary in 1940 of the organization of the Korea Religious Tract Society (now the Christian Literature Society) in 1890. Let us make the vision which inspired the pioneers come true. Fifty thousand yen endowment for that occasion is not a large sum and can be realized if Missions and missionaries will exert themselves.

But more than this, cannot we have during the coming year great activity in the production and sale of Christian literature and of the Scriptures? Let all missionaries try their hands at being selling agents. Most of us can find time to give to this important work and if we are enthusiastic, we can get or give needed funds for it.

Cannot all Missions and missionaries unite in making the coming year, CHRISTIAN LITERATURE YEAR? If so, it will take more than saying it to make it so. We must give time and effort and seek to turn all available funds that way. Let us put Korea missions on the map in a big way by making the Korean Church "literature conscious" and the churches in the home lands cognizant of the fact that in spite of all the difficulties that we face, we are undertaking a constructive and timely piece of work.



# Translation and Distribution of the Scriptures \*

J. Y. CROTHERS

**W**HEN WE CONSIDER how precious the early church regarded the Scriptures, and the missionary activity ordered by the Lord and manifested by Paul, it is amazing that the work of translation of the Scriptures proceeded as slowly as it did for 18 centuries. For many centuries the Church seemed content to preach to new peoples by word of mouth, taking along the Scriptures to be sure, but not in a language that could be understood by the people to whom they preached. This may be explained in part by the fact that practices arose in the Church which were not consistent with the Scriptures, so that in time it was felt dangerous to let the laity read the Word. Even centuries after those arose who believed that it was the right and duty of each Christian to search the Scriptures daily as the Bereans did, to see whether what the preacher said was true or not, the work of translation and distribution proceeded at a snail's pace. Then came the organization of the Bible Societies.

From the time the Bible was first written it was copied laboriously by hand, sometimes being done exquisitely on costly parchment, but in spite of meticulous care, many errors crept into the text in the course of the centuries. Even in New Testament times each synagogue had its rolls, but not till after the invention of printing could family Bibles and individual Bibles become common. When the Bible was first printed in 1456, in Latin, it existed in whole or in part in 33 languages. Since New Testament times, on the average, a new version appeared every 45 years.

It was only natural that after the invention of printing and the Revival of Learning, the Reformation, the discovery of the New World, etc., the translation of the Bible into tongues should proceed more rapidly, and so it was, but still for the next 3½ centuries progress was

slow. It was 105 years after the first Bible was printed before it had been printed in 33 languages. The next 105 years added only 18 more, and the third 105 years only 13 more languages. From the printing of the first Bible to the organization of the British & Foreign Bible Society was 348 years, and during that time the Bible was printed in 72 tongues.

Now let us see how translation proceeded after the formation of the Bible Society. In the last years there have been only 2 years in 135, in which the Bible was not printed in a new language; 1813 and 1851. The highest number of new languages in one year was 21 in the year 1860. The Civil War in America caused hard times in England and may have caused the drop in the rate. The next highest number is 18, reached 3 times: 1915, 1926 and 1935. In the period before printing there were 2 new translations per 90 years. After printing and before the Bible Society there were 10 translations per 90 years. In the 90 years ending 1938 there were 803 translations, so during this 90 years translation went forward 80 times as fast as in the period before the Bible Society, and 400 times as fast as before printing.

But let us not think that the work is nearly done. The whole Bible exists in only 180 languages. 219 more (total of 399) have the whole New Testament, while the rest of the 1021 languages have less than that; many only one or two books, and some merely parts of books. Charles Wesley wrote,

"O for a thousand tongues to sing  
My great Redeemer's praise."

We have more than the thousand tongues now, but the French Academy of Science lists a total of 2,796 languages and dialects, so there are 1,775 languages waiting for someone to come and translate the Bible into them. There remaineth yet very much land to be



## TRANSLATION AND DISTRIBUTION OF THE SCRIPTURES

possessed. Even after translations have been completed there is need of revision, partly because languages change and partly because of errors. In Korean the revision of the whole Bible has been completed after some 20 years of labor, but there are still some passages that need revision. Any missionary interested in accuracy in God's Word can do a service by sending to the Bible Society suggestions concerning any such passages as come to his attention. While half the languages have not been touched as yet, the 1,021 languages are those used by nine tenths of the world's population.

That does not mean, however, that nine tenths of the people in the world have copies of Scripture, for distribution lags far behind translation. A leaflet gotten out by the American Bible Society says, "On a 'calculated guess' considerably less than one fifth of the people of the world actually possess Scriptures. The issues of the Bible Societies appear large (23 million a year). But measure them against the world's estimated billion people. At the present rate of distribution, with the production of other Bible Societies and commercial publishers added and allowing for no duplication or losses, it would take a century to reach the unsupplied four fifths who are of literate age and thus potential readers." This estimate however must figure on a greatly increased population a century hence, for at the present rate there would be 3 billion copies published in the century. A recent estimate of the total circulation of Scriptures since the Vulgate was printed in 1456 put the number at 1,015,000,000. Of this number the British and Foreign Bible Society alone has furnished 49%. At present the 3 Bible Societies of the English-speaking peoples publish 75% of the annual circulation. Beside this the commercial publishing houses publish more in English than in other languages. This for us is not a cause for boasting, but for humble gratitude that we have been permitted to do so much, remembering that to

whomsoever much is given, of him shall much be required.

We are interested today particularly in the distribution in the Korean language in which the Scriptures were first printed in 1882, the 412th language on the list. 57 years ago who would have guessed the present standing in the Bible Society's list of circulation? Korean now stands 31st in Bibles and Old Testaments, being exceeded by 6 languages in Africa and 7 in Asia. The Korean figures are 157,789.

The others are

	In Africa		In Asia
Afrikaans	457,716	Chinese	1,165,915
Yorube	422,436	Hebrew	999,368
Malagasy	278,422	Tamil	345,109
Xosa (Kaffir)	262,088	Arabic	250,837
Ibo	223,593	Japanese	217,178
Suto	165,484	Malayalam	173,639
		Urdu	159,533

In distribution of New Testaments, Korean stands 12th, being exceeded by only 2 languages outside of Europe. These are Chinese, 3,686,112 and Japanese, 1,695,199. The Korean figures are 1,550,849. However, it is only fair to say that if the figures of the other Bible Societies were added Chinese and Japanese would be greatly increased, while Korean would not. But the most remarkable figures for the Korean language are those for the distributions of Portions in which it stands 3rd in the whole world. 1. Chinese, 116,091,720. 2. English, 28,557,726. 3. Korean 17,675,641. In totals (Bibles, Old Test. New Test. and portions) Korean stands 5th, being exceeded by German and French also. We hope the rank of Korean in Bibles, Old Testments and New Testments may be raised, but considering how many more people use some of the other languages we should hope that some of them pass us in portions. If one adds a million for the American Bible Society's distribution in Korea (a figure I obtained in the Bible House in New York City) the total circulation for Korean about equals the population, but we are far from the saturation point even in portions.



# The Tiger Year in the Hamheung Hospital

FLORENCE J. MURRAY

1938 was the year of the tiger according to the old Eastern calendar, and the baleful beast has apparently not only been prowling about at large in Europe and Asia but his depredations have been noted nearer home as well.

Early in the year it fell to my lot to care for Mrs. Barker in her serious illness, to realize there was no hope of cure, and to advise return to Canada.

Not long after when it became apparent that specialized treatment, not available here, would be advisable for Miss Rose who was not recovering satisfactorily from the effects of an accident, I had, regretfully, to take steps to have her too return to Canada.

In September when a wire came calling me to Wonsan, I found another member of our station, Mr. Macdonald, alarmingly ill. A night and a day we watched and then he left our Mission to join the cloud of witnesses about the throne of God.

In the summer a disastrous flood struck this district as well as many others in the East, taking hundreds of lives, destroying much property, and leaving in its wake large areas of sand and rocks where before were fertile fields green with flourishing crops. The mission property did not escape damage. Roofs and walls leaked, terraces were washed away, but the most unpleasant experience was in the lower story of the tuberculosis building of the hospital, where at two o'clock in the morning in the midst of a terrific downpour of rain, in black darkness for the electric power failed, mud and water began to pour through the windows into the patients rooms. It came as high as the mattresses on the beds and no one could tell now much higher it might come. Nor did they wait to see. The little nurse on duty ran for help to the main building and those of the patients who could walk got up and helped carry the others up stairs, where for a few days they

were parked in the corridor but fortunately no one was any the worse for the experience.

Others were less fortunate and many sick have since come to the hospital with the story that their sickness was due to injury, exposure, or privation at the time of the flood.

Another event of this tiger year was the loss of the surgeon who had been with us for the past ten years. After a leave of absence for post graduate study, finding us supplied temporarily with a substitute who wished to remain, and receiving at the same time an urgent invitation to join the surgical staff of Severance Union Medical College, he accepted the latter position.

When the man who took his place with us resigned a few months later to go into private practise, it left us without a surgeon. But operative cases come and what is a hospital superintendent for except to step into the breach?

I am enjoying the surgery again. Among all the branches of medicine it was my first love. It is fine to see the sanatorium patients recovering, but they take so long about it that it is scarcely exciting, and one knows that many of them after discharge from the hospital, forced by economic stress will go to work too soon and have a relapse sooner or later. As for the medical cases, they might have got well anyway without a physician, but that man who came in a month ago, pulseless, cyanosed, hands and feet cold as death, clammy drops upon his brow, sick for eight days with acute paritonitis, he needed our little knife, and he is walking around today because we knew how,—and when, to use it. Or the young fellow who came in yesterday, helpless, with a broken back and paralyzed legs,—what greater satisfaction could be found in the whole realm of medicine than to see him today after surgical treatment move the limb that yesterday was useless? The



tiger may growl and prowl at times but it is grand sport to twist his tail occasionally.

He gets ahead of us sometimes though, as in the case of Kang Sinpokie. Nineteen, and married a few months, in a western land she would have been a happy bride, but here she was an unhappy daughter-in-law and wife. Beaten by her husband until she wished to die, she bought a cent's worth of lye and drank a solution of it. They brought her to the hospital a few hours later. She was covered with great black welts and bruises, her face swollen, and one eye reduced to a narrow slit in a great area of black. Filled with remorse at last, the family begged is to do our best. For a time it looked as though she might recover, then the gullet became so contracted from scar tissue following the burn by the caustic that she could not swallow. A tube was inserted into the stomach for direct feeding but that organ was found to be so damaged it could not digest food placed in it. After weeks of suffering she finally died of starvation, or was it of cruelty? Surely the tiger could do little worse.

One other misfortune, whether we ascribe it to the malign influence of the evil beast or not, remains to be told. We took two internes this year, the first time we have had two and the first time we have had a woman interne. They proved to be the best internes we ever had and we were congratulating ourselves when the girl, Dr. Kim, developed tuberculosis and had to take the rest cure. Three nurses also had to leave the training school throughout the year with the same disease.

The old tiger, tuberculosis, is rampant in this country, the mortality due to that disease in Japan and Korea being the highest in the world. But we are not sitting down waiting for him to bite. We cannot hope to kill him yet but we are at least trying to singe his whiskers. Our twenty beds for patients ill with pulmonary tuberculosis are always occupied and there is a waiting list of considerable length. If only we had a heating

plant in an unoccupied residence next the hospital compound we could have twenty more beds there. And some day we shall have it.

Dr. Lee, a former interne, who spent the past year as a patient in the sanatorium ward of our institution, has gone to a real sanatorium run by the Canadian Anglican Mission in Japan where he is, while continuing his treatment, getting worth while experience in modern surgical methods of treating lung tuberculosis. We hope he will be able soon to return here and take over the care of the tuberculous patients in our own hospital.

This year, memorable as the first in the new modern hospital wing where we are so much enjoying the bright airy wards, convenient utility rooms, office space, nurses stations, stairs that do not creak, and other improvements, is also the tenth since the founding of the Nurses Training School, my fifteenth as superintendent of the hospital, and the thirtieth since Dr. Kate McMillan began medical work in Hamheung and founded the hospital.

The new wing has been running full to capacity and patients are frequently turned away for lack of space. The kitchen still remains in the nurses' dormitory while the room designed eventually for a kitchen serves temporarily as a children's ward. The tiny room only four feet wide that serves as a nursery in the meantime, sometimes accommodates as many as six babies when it is decidedly crowded. Perhaps the greatest inconvenience is the difficulty of getting stretchers to and from the operating room which still remains in the old part of the building, and has to be approached by the ascent of several steps in a narrow crooked connecting passageway between the old and new portions of the building. The negotiation of this passageway with a patient on a stretcher, without either skinning the knuckles of the stretcher bearers or dropping the patient, is quite a feat but by dint of considerable practise it is frequently achieved. However, there are often times when we look forward



with longing to the day when the new building will stand complete and wheeled stretchers can be used to the comfort and satisfaction of every one concerned.

We do our best to be self-supporting as far as possible and this year in the hospital over 90% of our funds were raised by fees from the patients, and less than 10% came from the Mission. We can hardly expect the patients to pay for building and equipment. Indeed we often feel that we are doing less than our duty as a Christian institution in taking money from those who can ill afford to pay for their treatment. Sometimes we do not know the circumstances and sometimes they are brought to our attention only too forcefully, as in a recent case where I wished to discharge a young man who had been in the institution a long time and for whom no

further improvement seemed possible. He told me simply that he could not go out now as his house had been sold to get money to pay for his treatment and he had no where to go. Another time when I asked a woman why she had delayed for so long before coming for treatment, she replied that she had to wait till her daughter was old enough to sell, to get the money for hospital care.

We are thus torn between the necessity of making ends meet and being too hard on poor folk who are really quite unable to pay for treatment.

Throughout all the vicissitudes of this tiger year the good hand of our God has been upon us and we go forward into the year to come with confidence that His guidance and His blessing will not fail those who depend upon Him.

## The Women's Bible Institute

HELEN M. HENDERSON



FEW VISITS to country groups in our territory will soon convince anyone of the crying need of education for our Christian women—study of the Bible, practice in singing, training in worship, instruction in hygiene and a dozen other things which our twelve weeks' Bible Institute each spring cannot hope to cover. Year after year, however, this work goes on, the interest deepens and the wonder grows as we see the power of God's quickening word in those lives and out through them to others.

The Bible is the only textbook and how these women love it and the One whom it reveals. One wonders whether we who have grown up with it and who have had to suffer so little for our belief in it, do not fail to treasure it as we should.

We cannot boast of large numbers and this year our hopes for 100 women died hard as the registration limit was reached and only 89 names could be claimed. We are compelled

to confess also that fifteen have left us, this being the price of an adult school. If the baby falls sick, if the grandmother dies, if the marriage negotiations for a son or daughter must be consummated the Bible Institute student is called home, and some are here on very slight sufferance.

Our teaching staff consists of the Principal, Miss Bergman, four full time and seven part time teachers, including four Korean pastors. We are happy to have Miss Kim Tal Yun, a recent graduate of the Women's Seminary. Eleven years ago, Miss McComber a friend from America was visiting a country church. In the yard was a girl of 15 years, teaching a group of children a song. Miss McComber was attracted to her and wanted to educate her. After three years in the lower school she supported Tal Yun through the Taiku Sinmyung Academy. The girls' mother died at this time and after a year's rest, she continued her training in the Higher Bible



School. A year of that, a year of service and then back to finish. She comes to us with this commendation from the Seminary Principal,—“She has developed leadership and is loved by her associates and used of the Lord. She is a woman without guile.” Miss Kim is still young and shy in this her first teaching position but she is showing initiative in the direction of the practical service of the students and in other ventures. She has prepared a blank on which to record the work of the students on Sundays in 10 nearby churches, on Tuesday evenings at a downtown evangelistic service and other preaching in factory, market or wayside. Several times a week she teaches the class in personal work and once a week has a report hour where the students tell with joy the experiences they have had.

Sound of song and laughter from the dormitory speaks of happiness and harmony there among the 42 women. Four in a room, they enjoy nevertheless more space and privacy than in their own homes. Surely these weeks of fellowship with Christians, sharing of experiences and kindred hopes means a broadening of horizons, a strengthening of life purposes quite apart from the daily class room periods. Miss Bergman plans special Friday evening lectures or programs and informal meetings on Sunday evenings with singing and talks on the lives of spiritual giants. There is picnic each term, a lively debate and several other social events before the final graduation festivities which always creep up on us all too soon. Each year also a conference for the deepening of the Christian life is held for four or five days. In these hours, in an atmosphere freer than that of the class room, hearts may be searched, and teaching which had been merely objective becomes vitally subjective as the Holy Spirit brings personal conviction of sin and reveals the secret of the abundant life in Christ. This year our leader is Pastor E Tai Yung, the missionary from China. He is a big man physically and big, too, in his spiritual humility.

After hearing the life stories of some of our students, one understands why so many of the chapel talks by the fourth year students emphasize the lessons which come through suffering and persecution. Here is a little woman, one of our first year students, with a happy smile and a radiant testimony to God's grace. Sent by her parents at the age of 17 to become a wife, she discovered that she and they had been deceived, and instead of a comfortable home and a worthy husband she found a bridegroom of 14 years of age amid miserably poor circumstances. For eight years she existed in this place with barely enough to sustain life and finally in desperation left to work for someone else, receiving food and clothing in payment. In the meantime things were going very badly in her own home. Her mother, through sorrow over the lack of sons, lost her mind and for three years her power of speech.

Oke Nay wanted to be with her Mother and two younger sisters. Her father had left home and taken almost every family possession. There followed a most trying time during which the mother in her violent attacks threatened to kill Oke Nay. She did cut off her hair and pull out her eye lashes. In course of time it became possible for her to work in a Christian home where she heard the Gospel and a gleam of hope for her and her mother entered her life. The burden of her prayer was for her mother. The day came when the mother was persuaded to go to church to listen and then the evangelist came home with them. They sang a hymn, “What Can Wash Away My Sin? Nothing but the blood of Josus”, and prayed. Then, her story asserts, the evangelist asked the name of the demon and when there was no reply he pressed the point of a pencil into her hand and asked the question again. The answer was, “I am a black demon. For ten years I have been with you and now I am going out.” The afflicted woman then began to weep and as the evil spirit evidently departed, she lay as one dead for about forty minutes. After that



she recovered and seemed to be normal, going about her work, attending church and confessing Christ as her Savior.

This was a great blow to the relatives as they had hoped to use the mother's derangement for their own gain. They urged her to become a sorceress, to give up this Christian nonsense and finally so discouraged her that she stopped going to church and lapsed back into her former state. Oke Nay was doing heavy farm work at this time and on one of her visits home was heartbroken to find what had happened. However, she did not give up hope—she gave herself to prayer at every opportunity—as she bent to plant and weed and harvest, she prayed; in winter she went through the deep snow at night to church seeking quiet to pray for her mother's deliverance. And again persistent prayer won and her mother was herself again.

As Oke Nay grew in her Christian life, such an earnest soul could not but desire deeply to know more of God's Word, and for this opportunity she prayed and waited. Last year she had planned to come to Bible Institute, but stayed at home to resist her father's efforts to marry the young sister to a heathen—the sister whom she herself had won to Christ. It was a long struggle, but she at last succeeded in arranging a Christian marriage. Then all her energies were again bent toward the desire of her heart to study the Bible. She achieved her purpose but was barely settled in this new wonderful world when her sister wrote that her mother was again the slave of her old enemy. She came and plead with us to pray for her mother, she could not bear to leave and go home. With shining face she brought us the good news a few days later that prayer had been answered. She can scarcely contain her thanksgiving. "If one has only faith, one can live", she says, "a little money and a few clothes are enough." And as she looks back over the way she has come she feels as Joseph did, "God meant it all for my good", for, says she, "Just think, if I had

really gone to a rich home I might still be serving Satan and would never have known the love and grace of God." This girl is so eager to witness that quite of her own accord she goes each Monday to the railroad station alone and looks for opportunities to give to others the glad message that has made life over for her.

Another first year student had very different beginnings. Baptized by Mr. Bruen when she was 13 she had the blessing of Christian parents and was married to a Christian, although all of the other members of the family were not believers. The years went by and even the faith of a church leader was severely tested when only daughters were born to them. The husband talked of a concubine, began drinking and had to be disciplined by the church. The wife's conscience was so hurt that she could not bear to take communion herself. She felt that if only she might have a son like Hannah of old, all would be well. And so, like Hannah, she prayed. One day her husband's brother employed a sorceress to cure his wife who was a cripple. As they all sat there the husband laid down his pipe and said, "Let's have a son by sorcery." The wife replied, "I will have a son by the power of God, not of Satan" At which the sorceress spoke up and said, "I have heard it said that if you pray in faith you will have a son."

Soon after this, revival meetings were being held not far away and Mrs. Choi persuaded her husband to attend. They lasted for five days and the last day she went to join him. The leading pastor ate only once a day, then fasted and prayed for the people. All were broken down, weeping and confessing their sins except her husband—"how could he weep—he had no sin! The wife went to the pastor and asked him how she should pray for a son—had she sinned that her desire was not granted? He told her to pray "if it is God's will" and she returned home to continue more fervently than ever, adding times of fasting. Three months later in a trance she saw an old



## THE WOMEN'S BIBLE INSTITUTE

woman come, and striking her on the shoulder say, "Have living faith." That faith was still further tested, for her husband brought home a concubine. The wife endured this quietly, preached Christ to the woman and before many days the concubine left.

Before long the desire for a son was realized and the husband became a Christian outwardly once more, but had no power. He was not even willing for his wife to come to Bible Institute this year—the precious son being now eight years old. She insisted she must study the Bible having had a taste in three Bible classes. She has had no encouragement to continue her course to the end but she believes it is right for her to do so. Her health has improved in the regular life of the dormitory and the children are well and happy at home, her daughter writes.

Our numbers are augmented the last month by 32 in the postgraduate course which is held every two years. The graduates number only eight this year, and of these three are married with happy families and working in their local churches, while three are ready to go on in Bible woman work in which they have already been used of the Lord. Mrs. Lee Yung Kum who has been chosen as the class speaker has also had many tests in her Christian life. A few years ago both her husband and mother-in-law died of tuberculosis. The relatives sold the house so that she would not have it but she refused to take the matter to law. She said, "I am a Christian and a Bible Institute student." She was not well when she entered this term and she went for examination, literally sick with the fear that she too might have this dread disease. The students too were suspicious and did not hide their feelings entirely. It was a relief to everyone when she was given a clean bill of health. She has already had calls to work after graduation.

Mrs. Chang Kyung Sun, for three years a Bible woman, is an illustration of what the Koreans expect of a paid worker—and not so well paid, at that. Beginning with prayer meeting at five A. M., and calling all day and teaching night school several hours in the evening makes a strenuous schedule day after day. It is no light task to be an acceptable Bible woman.

Another graduate who has also been used as a blessing to many is Pak Kwee Num. She was chosen to represent the student missionary society for three months in some needy field, but an urgent call has come for an entire years' work and she has accepted that. Kwee Num's father was a scholar and contrary to the usual custom taught his daughter the Chinese character, so that she is able to read the Bible in the mixed script, the sign of one with some education. She too was married to a worthless husband who did not support her. She worked in a weaving factory and became so proficient that she was in charge of a large number of looms. Her husband absented himself as it pleased him, but would return on pay days, secure her name seal and demand her salary at the office without her knowledge. Her health broke and she was compelled to rest at home, after which she came to the B. I. She came with only two yen in her pocket but with real faith and willingness to work. She has finished her course now with joy and goes out as a winsome witness for Christ.

Five hundred invitations to the graduation exercises were sent out. All of them will not be accepted by any means, but it is an indication of the place which such education holds in the lives of the students and of the church. The work has been owned and blessed of God and is a method which we have every reason to believe will continue to be used to build up and complete the body of Christ in Korea.

### NOTE:

It is interesting to note in connection with Mr. Crothers' article (p. 180) that the Editor has just received a copy of "The Book of a Thousand Tongues," Being Some Account of the Translation and Publication of All

or Part of the Holy Scriptures into More Than a Thousand Languages and Dialects, by Eric M. North, Ph. D., D. D., General Secretary of the American Bible Society and published by Harper and Brothers, New York, price \$2.50



## A Women's Meeting

MARGARET S. DAVIES

**OLD, YOUNG,** and middle aged—some rather sadly changed from our fresh faced school girls of a few years ago, several with the children they have not been able to leave at home,—from all parts of the province they have come to attend the annual meeting of our South Kyung Sang Presbyterian Women's Missionary Union. There are nearly two hundred of them gathered in our Tongnai Church, and the coming of each delegate has meant careful planning (perhaps even sacrifices) on her own part and that of the branch she represents. Three of the women have walked 90 miles to be present; they deserve the hearty clap with which they are greeted when the President asks them to stand.

The President, re-elected from last year, is the wife of Rev. Inku Yun of the Gospel Farm School. She is an intelligent, well-educated young woman with a clear carrying voice, and from her opening address on "Let us look unto Jesus" on Tuesday evening to the closing session on Wednesday afternoon she has the meeting well in hand, and carries through the business promptly and efficiently. The back bench is shared by ministers and detectives, but their presence seems in no way to discompose the women who take part. The ministers are obviously much more interested in the proceedings than those who sit beside them.

The subject of great, indeed poignant, interest is the evangelistic work planned for the year. Up to date the Association, as well as helping to support the Korean woman missionary in China sent out by the All Korea Presbyterian Women's Missionary Society, has through supporting either a Biblewoman or evangelist, been instrumental in founding seven churches in different parts of our Province. The President explains that the Executive Committee, to its great regret, had been unable to make any appointment for the

year just ended. The need was as great as ever, the money for a salary was in hand, but there was no suitable man or woman available. However it is now possible to make an appointment and the question is "Where?". A moving appeal is made by one of the younger women. With tears in her eyes she describes the weakness of the church in her village, situated in Masan Station territory. An evangelist has done some work there, but there is urgent need for further help. But, as is pointed out, it is the turn of Kuchang to have some one sent there; also it is more out of the way and difficult of access so there are probably more who have not heard the Gospel there than in any other part of the Province. Then a plea comes from Chinju: "There are many churches whose doors have been closed; the missionary force is very small. Will not the Women's Missionary Union give the support of an itinerating pastor to open up the churches and encourage the Christians.?"

Finally this difficult question is referred to the Executive Committee, though the feeling of the meeting seems to be that the Kuchang claim is the strongest one.

The President hurries on the business to finish up before the evening meal on Wednesday. But the Treasurer and her assistant have also been very busy, and before the close, an announcement is made of the amount of money subscribed by the Branches. "The times have been so difficult", says the President, "That we feared this year's amount would be only some 500 or 600 yen. But it is more than last year's 1,020 yen. We praise God for His goodness". And on this happy note the meeting is brought to a conclusion.

Later news: According to the decision of the Executive Committee an evangelist is to be sent to Manchuria (to work among the Koreans there) another to an island near Tong-Yung, while an itinerating pastor is to visit the Chinju churches and later on do evangelistic work in Kuchang Station's territory.



# Seminary Contacts

HELEN T. BILLINGS

**T**HE SEMINARY (Methodist, Seoul) is over crowded. Last fall they put up beds in the old reception building which they couldn't afford to heat on the budget. When it got too cold they moved all the beds into the reception room and held their early Sunday morning prayer service in the dining room where they also entertained guests. But now with a new class, for we took in three more than we graduated, I do not know where we will tuck them in when it gets down to zero weather. Some were told they could study if they could get rooms outside. Of course they miss the fellowship, early morning prayers together and so many influences that deepen the spiritual life. One of the boys asked to be "flunked" so that he could stay another year.

It makes us very happy to have so many hear the call of the Master, for it often means the persecution by the whole family who prefer a more lucrative calling. The boys come knowing it means a life of sacrifice but I have never seen a happier group. I wish you could have seen them before they played volley ball, the other day, bow in prayer, just talking to their best Friend about the game as naturally as you would talk to their big brother. About 90 pastors resigned during the last few years because they could not live on the salary they received, but almost all of the graduates of the seven years we have been here have stuck.

While we were on furlough, the Korean who acted as President did so well and proved so clearly that we were not essential in that capacity, that after seven years of work as president of the seminary, during which time we had the joy of doing some things that very much needed to be done, we resigned. They chose one of their own professors who asked

Dr. Billings to continue teaching church history. We are looking forward to having more time to go out and help the graduates with special meetings, retreats, Bible classes and revivals. During the spring vacation we had the privilege of helping in a revival near Seoul. The pastor, one of our graduates, had been cold and everywhere he went the church went down. He had once been a professor in the seminary and could preach wonderful sermons and yet no church wanted him for more than a year. Dr. Billings had him in mind when he preached the first time on the sin of envy. At the close of the week he (the pastor) broke down and testified to having received a great blessing.

Our new president held two revival meetings during the two weeks between terms. In fact the day before examinations he had gotten up to lead the Daybreak Prayer Meeting. I wish you could have been with us this morning for our Good Friday service on the seven last words of Jesus. Miss Cherry, one of our lady teachers, planned it. One of the boys wrote the program on the mimeograph. Seven professors had ten minutes each on one of the last words, of our Saviour and it was very impressive. In between during the prayers and devotional songs by the students, you were made to feel that they were truly sharing our Lord's sufferings for them and for the world.

We don't know how long we may have the opportunity but every day we can touch these fine young lives and help them build on the Rock, means much. If all missionaries left tomorrow I am sure the Church would not die, but just now they seem to need us and we hope you will pray that we may be found diligent and faithful.



# Making A Mouth

H. M. BRUEN

**A**S A NEW EVANGLISTIC missionary from America, (in 1899) I had been, by request, overseeing a man-of-all-jobs in making shelves and drawers to transform a little thatched building adjoining Dr. Johnson's house into a dispensary. A few days later I received the following note; "Please come over and give the anesthetic. I have to make a mouth for a man". I was appalled at such a request as I had never had the least knowledge of, or experience, with operations. I took the note and went over for an explanation of such an absurd request and received the following reply.

"A patient has come who has had a series of abscesses on his lips until he is barely able to sustain life by drinking gruel and poking a few grains of rice through the remaining opening with the end of his chopsticks. Now I cannot give the anesthetic and operate at the same time. Here is this man, Kim, whom I have been trying to break in as an assistant but half the time he does not understand me and when he does he won't follow my directions. You, at least, will understand and follow my directions, so come along", and along I went.

The patient was laid upon the improvised operating table and I proceeded to follow directions and after while he seemed unconscious. This seemed like an auspicious beginning but in order to operate upon the patient's mouth the mask had to be moved so as to expose the mouth. Thus he was getting fresh air and in a few moments tried to get up. This, of course, halted the operation until the patient could again be gotten under. During the interval, Dr. Johnson, with operating knife in hand, approached the would-be assistant who forthwith beat a hasty retreat. Doctor tried to explain that he was not planning an attack but simply wished to measure

the assistant's mouth in order that he might make a mouth of proper dimensions for the patient. Being thus reassured that no personal injury was contemplated, he broke into a broad grin. Again the doctor was obliged to remonstrate, saying.

"Now, Kim, don't grin like that. Be calm, for we don't want to make this man with a permanent grin, That might not be appropriate at all times".

After this interlude, Doctor and his assistant returned to their task as by this time the patient seemed to have again succumbed. Once more the mask was switched and some further progress was made, only to be interrupted, however, by signs of returning consciousness. Doctor looked at me and queried,

"Do you think we may be getting his mouth a little on the bias?"

During the following lull, Doctor again remarked,

"Shall we turn the corners up slightly so as to give a pussy-cat aspect or shall we turn them down to remind one of John Bull's bulldog jaw?"

Eventually, however, the patient was released and after some further treatment left the dispensary with a new mouth, able to make his wants known and happy in being able to supply the new aperture with more copious fuel.

After nearly forty years, recalling as I still do my own unsteady nerves in this unaccustomed service, I realise that Dr. Johnson had the task, not only of operating on the patient but also of keeping the anesthetist from being too nervous. He was successful in both respects, the patient going away well pleased with a new mouth and the anesthetist somewhat prepared for other calls for help in the medical work, that came from time to time in those early days.



# Mission Meetings

## 1. Annual Meeting of the Southern Presbyterian Mission



THE ANNUAL MEETING of the Southern Presbyterian Mission of Korea convened in Kwang-ju on May 25th and was in session until May 30th. It was a quiet and uneventful meeting being a far cry from the old stirring days when there were new workers to be assigned and a too small budget to be stretched; when there was strong discussion on various phases of the work and spirited demands by the enthusiastic that more work be undertaken.

This year there was no discussion on school matters save on the small Bible schools the Mission is fostering. The problems of itinerating did not come up and for once the budget is ample for the work that can be done. Compared with the past I suppose it would be voted a tame meeting but it was far from being a meeting of discouragement and it certainly had none of the appearance of a 'wake' over a dead or dying cause.

The reports from each station were stimulating and encouraging for as plans of work developed through the years have been laid aside, new opportunities for service have opened up and the Mission faced the need of taking stock of the work done for the last 45 years and the urgency of making the necessary changes in method and planning to meet a present need and a future promise. It was felt that a new day was already brightening the eastern skies and that the richest ministry our Mission has known lies in the immediate future.

The medical work has had its most successful year and as never before has been able to magnify the evangelistic part of its ministry. All the hospitals are facing an acute shortage

of drugs but in spite of this the doctors were enthusiastic and elated over the bright outlook for the medical work. Dr. James Wilson and wife, son of Dr. and Mrs. R. M. Wilson were assigned to Kunsan station and will be in their place from fall on. Dr. J. F. Preston Jr. and his soon to be wife, Miss Imogen Bird, teacher of Chunju Foreign School, were assigned to Kwang-ju and will be in their work from December on. Our Board has promised us a new nurse and two evangelistic couples this year, so we feel that we are really making progress.

At this Mission meeting a collection was taken from among the missionaries to help the poor people in the T. B. hospital at Kwang-ju. This hospital was the apple of Dr. L. C. Brand's eye and has been made possible by the gifts of Rev. J. V. N. Talmage and Rev. A. A. Pieters. The Mission thought that a gift making possible the hospitalization of some poor patients with T. B. would be a fitting memorial for Dr. Brand who laid down his life in service in March, 1938. Already over 1,000 yen has been given.

Our mission is renewing its youth. For the first time in years there were two babies baptised. Ann Shannon Cumming and John Talmage were baptised by their grandfathers, making a third generation that is preparing to become missionaries to Korea. Perhaps that should be the note of this Annual Meeting, we all renewed our youth and pledged ourselves to hard and prayerful work in preparation for the second stage of Mission work in Korea we feel is just ahead.

L. T. NEWLAND

## 2. Annual Meeting, Chosen Mission, Presbyterian Church, U. S. A.

Before the meeting of the Chosen Mission of the Northern Presbyterian Church in Seoul, June 22nd-29th, 1939, the Chairman of the Executive Committee and of the Committee on

Arrangements were required by the police to sign the following as translated:

### Written Promise

At the 55th Annual Meeting of the Northern



## THE KOREA MISSION FIELD

Presbyterian Mission to be held in Keijo at this time, we as representatives of all the members hereby swear that the following matters shall be strictly observed by all members in the convention, committee meetings, and whatever the time or place may be :

1. Not to discuss shrine attendance nor decide non-attendance.
2. Not to make any speech which would appear to affect the present situation adversely.

At the first session the Mission voted, 59 to 15, to comply with these conditions. Representatives of the police were present throughout the session both in committee meetings and in the Annual Meeting, and copies of all actions were furnished them.

Perhaps the most important action of the Annual Meeting was as follows and made as a joint report of the Apportionment and Evangelistic Committees :

"We recommend that the Mission recognize that the same general policy which has governed our educational activities since 1936 should and does apply in this time of crisis to the other phases of our work, and that it instruct its members to act in accordance with this policy, especially as it relates to sessional responsibility and use of Mission funds.

"In applying this policy in specific cases, every effort should be made to retain unofficial relationship with the Korean Church which will make possible continued friendly counsel, inspiration, preaching and teaching as requested; and to engage in increased direct evangelism both individual and collective, in co-operation with the church".

The Mission also voted to withdraw in March, 1940, its members on the Boards of Managers of the Chosen Christian College and of the Severance Union Medical College and request-

ed the Board of Foreign Missions to approve this action.

No permanent transfer of workers was made but a few temporary assignments to other Stations as follows: Mr. H. E. Blair to Chungju this fall in the absence of a Senior evangelistic ordained man in that Station; Dr. and Mrs. Bernheisel to Chairyung for six months from Dec. 1, 1939, in the absence on furlough of Rev. and Mrs. J. B. Livesay; Rev. R. H. Baird to the Theological Seminary in Pyengyang for three months from September due to the delay in the return to the field of the Rev. T. S. Soltau; Dr. J. G. Holdcroft, who is expected to return alone in September, to Syenchun for one year due to the leave of absence of Rev. and Mrs. C. S. Hoffman on account of Mrs. Hoffman's health; Dr. and Mrs. E. M. Mowry to the Chosen Christian College for one year from April, 1940. The securing of another ordained evangelistic worker for Chunju for three months next spring was referred to the Executive Committee.

The Mission approved an item of ¥20,000 to the Edowment and Publication Fund of the Christian Literature Society to be paid from the sale of school properties and earnestly hopes that the Board of Foreign Missions will approve also.

R. K. Smith, M. D. of Pyengyang is Chairman of the Mission and Rev. A. Campbell of Kangkei, Chairman-elect; Rev. E. H. Miller, Ph. D. of Seoul is Recording Secretary and Rev. J. Y. Crothers of Andong, Corresponding Secretary and Chairman of the Executive Committee. Mr. John F. Genso was re-elected Treasurer and Rev. E. W. Koons, D. D., Statistician.

HARRY A. RHODES

### 3. The Canadian Mission Council

The Canadian Mission held its forty-first annual council in June. The place was Whachinpo whose rare combination of restless sea and quiet lake, encircled by the everlasting

hills, forms an ideal setting for such a meeting.

Twenty-six members of the Mission were in attendance. One member on the field was



## THE CANADIAN MISSION COUNCIL

unable to attend; six were absent on furlough. The shadow of our losses during the year hung over us; two removed by death, and two by retirement from the field.

The council opened with a two-days' retreat, led by Dr. M. B. Stockes, which gave us a welcome opportunity of hearing again the good news in our own tongue, and sharing the Christian experience of a trusted and tried fellow missionary.

A few changes were made in appointments. Mr. and Mrs. Bacon return from furlough this fall to take up residence in Sungjin. On their arrival Miss Edna McLellan will return to Hamheung. Miss Florence Taylor will begin duty on the nursing staff of Severance Hospital. Miss Cass and Miss Armstrong will return from Canada to their former stations.

The mission re-iterated its need for reinforcements, pointing to the all too heavy strain which the added difficulties of these days imposes upon our depleted staff. The home board encourages us to hope for replacements in the near future, and reports a stirring in Canadian Colleges which reveals a deeper interest in foreign missions and a new sense of the urgency of the time.

The evangelistic committee reports a remarkable advance in self-support incident upon the mission plan for withdrawing all mission subsidies for church workers' salaries. The funds thus withdrawn are being used to carry on Rural Work programs, make more adequate provision for Bible Institutes, assist in retreats for church workers and in the employment temporarily of an ordained man in each station district as a 'field helper'.

The Mission still believes that even in these

difficult times school work offers an opportunity of serving the Korean people in the interests of the Kingdom of God. We carry two high schools for boys and two for girls, and five girls' primary schools. All report heavy application lists for entrance, cordial co-operation from the government, ample opportunity for religious work and hearty appreciation by church and general community.

The ravages of tuberculosis in Korea have been a challenge to the missionary doctor. Our medical committee are planning considerable extension of the anti-T. B. work now being carried by the Hamheung hospital. They also hope to secure funds to send a capable Korean doctor to Canada for advanced study of anti-T. B. practice.

There is an increasing demand for Bible Institutes to meet the need for trained lay-leadership. The Mission hopes to extend this line of work and to improve the standard of these institutes. A Junior Institute for girls, from 16 to 19 years of age, is planned for the Hoiryung and Kando districts.

The Canadian Mission is humbly concerned over the difficulties which confront our union educational institutions. We pray that Divine wisdom may be granted the Seminary Board and the General Assembly in dealing with the problem of theological education. We also pray and hope that under God's guidance, some way may be found whereby the various missions will find it possible to continue their co-operation in the work of Severance Medical School and Chosen Christian College. Resolutions to this effect were passed by the mission council.

WILLIAM SCOTT

### *4. Australian Mission Council, June 1939.*

The atmosphere of Council, which met in the Fusanchin Kindergarten this year, was not so electric as at Masan last year, and in spite of persisting problems, there was less of uncertainty about it. Especially at the beginning, matters proceeded very calmly. Perhaps the presence of our little Australian

friend, the koala (a kind of bear), had a soothing influence. It was only a picture on the Kindergarten wall—a bigish framed picture of a koala clinging to the top of a stump and leaning towards us with an expression of friendly interest and goodwill emanating from his black smudge of a nose.



None of us could escape his penetrating gaze. He saw members of Council in their true light, and sympathized accordingly with Dr. McLaren, always on the horns of a dilemma; with Mr. New, thinking of his furlough and longing for a varigated English garden; with Miss Mc Cague, plying her fly-swatter by day and burning incense to mosquitoes by night; with others winding their wool, reading newspapers or taking other similar lively interest in the proceedings.

He heard the pattering feet of Johnny and Jeff New and Teddy and Muff Stuckey, coming in from play to sit for a few minutes on a convenient lap and then patter out again to the slides and sand-pit in the playground. Sometimes he thought business rather dull, but he beamed approval when things went so fast that Miss Skinner unanimously, moved, seconded, and carried her own motion.

On Saturday night he cocked his ear to a different tune. A dozen young men from the local churches came to entertain Council with their brass band. They arranged themselves in order, two violins, a carpenter's saw borrowed from Mr. Trudinger, saxaphones and big and little drums. The conductor rose to conduct and with a crash they began. The bear gripped his stump more tightly. Suddenly he realized that Council was on its feet, standing at attention. "Funny!" thought he, "Whatever are they standing for? Perhaps it's the National Anthem!" and he chuckled at his own joke. But by the end of the third verse, he decided that it really was!

We were glad to have Mrs. Mc Laren join us after we had ceased to expect her, and although Council had been on for a week

before she arrived, the excitement was only just beginning, and she was not too late to see Dr. Mc Laren hurling himself into battle, and her imperative whisper "Sit down, Charlie" was heard as often and heeded as little as last year.

The second week found us meeting for lengthly evening sessions, but for three of those evenings a black-out was decreed. It was far too big an order to cover the windows of the Kindergarten with black paper, so, as Mr. Wright had one room in his house adequately prepared, we held evening meetings there. It was too hot to sit behind sealed doors and windows in heated debate, so we left them open and turned out the lights, sitting there amid the encircling gloom, hearing voices, so to speak, but seeing no man—only the minute-secretary shining in his little corner with a muffled torch focussed on the small area where his pen laboured.

We were sorry when the New family had to leave before the end, but all, except the Apportionment Committee (which called itself together and went on apportioning so as not to waste time) went to the boat and farewell-ed them with streamers and "Tipperary".

And now Council is over, and the Kindergarten is filled again with little Korean children, and the lovely little koala must wait until the turn comes round again for Council to meet in Fusanchin. He likes Council because he is very much interested in the human animal, especially the Australian species, and he thinks they provide the best study, and show up in the truest light against the Council back-ground.

VIDA ADAMANN

### 5. *The Korean Methodist Church*

The editor asks for reports of annual meetings. The writer has attended only one since he arrived on the field eighteen years ago. In 1922 Bishop Welch led the Mission into a policy of devolution which provided for joint representation of missionary and Korean delegates on all matters of finance and policy.

Since then there have been meetings of the Methodist missionaries for social and spiritual refreshment, but there have been no mission meetings with minutes of business transactions worth printing in all those years.

We do however have a Bishop, in fact for eight years we have had two Bishops one



representing the Northern Church, the other the Southern. When either of these episcopal leaders arrived on the field it has been the custom for the entire Methodist missionary staff to meet in an informal way. Last October when Bishop Arthur J. Moore arrived, the time was largely taken up in seeking to perfect an organization of all the Methodist missionaries in Korea. For, as all the world has probably heard with varied feelings, there is no longer North or South in the Methodist Church,—“the Methodists are one people”.

Methodists in Korea are therefore looking forward to Thursday January 11th, 1940. Bishop Moore now enroute to Korea by way of Europe and Africa is expected in Korea early in January and the date for the election of a new union executive committee and other officers is tentatively set for that date.

Bishop and Mrs. J. C. Baker arrived in Korea late in January and for three days in February conducted a retreat that proved to be a rice spiritual feast. Bishop and Mrs. Baker were enroute home from Madras. Not only from the reports that they gave of the Conference but in their every address and interview they imparted a spiritual atmosphere that showed that they indeed “had been with Jesus”

Last October the third General Conference of the Korean Methodist Church met in Seoul. Of chief interest was the election of Rev. C. O. Kim, pastor of First Church to succeed Dr. J. S. Ryang, whose term of office had expired.

Bishop C. O. Kim is a man of rare spiritual insight and during his presidency of the three annual conferences meeting in joint session in Seoul in May he proved himself a most excellent presiding officer of whom the Korean Church may well be proud.

Eight years ago when the Korean Methodist Church was organized Methodists avoided the term “Bishop” with rare caution. However eight years of Dr. J. S. Ryang’s efficient leadership built up the organization of the church to the place where conformity with Methodist polity elsewhere was a natural step.

On the recommendation of Dr. Ryang the Conference provided for the use of that term and the annual conferences quickly ratified the amendment. Korean Methodists now have a Bishop!

The total membership of the three annual conferences was about 450 of whom about one hundred are missionaries. These three conferences represent a church of 27,374 members, with 54,628 controlled in its Sunday schools, and a total following of 61,977.

Korean Methodists are just a bit puzzled by the comparatively slow increase in membership, and therefore all the more surprised by the financial reports. Reports showed for 1938 a total of Yen 107,821.00 given for pastoral support, Yen 9,507.00 for Sunday schools, Yen 77,262.00 for buildings and repairs, Yen 223,506.00 for primary education. None of these items include any mission subsidy.

The grand total of Methodist contributions for all purposes for the year was Yen 514,867.00 which is a remarkable record when compared with Yen 211,502.00 in 1931 or even Yen 473,861.00 in 1938.

Roll call at the annual conference revealed the names of several we once loved but have lost awhile. Mrs. Anna Ellers Bunker died last October. While Mrs. Bunker’s ashes were being committed to their last resting place on Korean soil the General Conference was in the process of electing the Rev. C. O. Kim to the General Superintendency. Chong Oo Kim was a babe in arms on Kangwha Island when Annie Ellers landed at Chemulpo to begin her missionary career.

Others who had died were Dr. Chas. S. Deming of Harbin and Miss Blanche R. Bair of Seoul. Miss Lula A. Miller and Rev. J. L. Gerdine had retired ad interim and Miss Ann Wallis had resigned. The Conference added two more names to the retired list.—Miss Jane Barlow of Haiju and Mrs. Alice Hammond Sharp of Kongju.

Two new missionaries, Miss Elizabeth Dalbey and Miss Patricia McHugh were welcomed to



the missionary rolls during the conference year.

About a year ago the General Board of the church ordered that certificates of merit and medals should be awarded to officials of the church who had served the church more than twenty years. Forty missionaries, fifty-seven Korean pastors, and thirty-nine Bible Women were so honored.

During the year new churches have been established in Tokyo, Peking, Sin-gishu, Sinmak, and other places most of which prior to the abrogation of the agreement on the

division of territory were strictly Presbyterian spheres of influence.

The annual conference received on trial in the conference a class of 20 fine young men; while 29 were ordained to the ministry of the church after having completed the required years of probation.

Among the new ventures of the church is the publication of a Korean edition of the "The Upper Room" a devotional booklet issued quarterly. This project is under the direction of Dr. J. S. Ryang and already 1,500 copies are being sold each quarter.

CHARLES A. SAUER

## Marine Phosphorescence

F. S. MILLER

**O**FTEN IN MID Pacific had we leaned over the side of the steamer and looked down at the spray thrown up by the prow, like a lace collar studded with sparkling diamonds. We had wondered what it would be like to swim among those tiny incandescent lamps of the ocean.

One evening, as we sat on the beach of the Yellow Sea, after our picnic supper, and watched the sun set and the sky grow dark, we noticed a luminous cloud on what we thought was the horizon. It rolled toward us and broke on the beach and we realized that it was phosphorescent light creating breakers. Those flashes here and there over the dark sea were not merely whitecaps, they were lightcaps, the bejeweled nightcaps of the waves.

Donning our bathing suits we started to wade in. Looking down at our feet we found them walking in light, hip-deep our legs were clothed in thick wads of luminous cotton. We splashed water at each other and, wherever it fell, bright sparkles of light appeared. Looking up we saw the sky full of stars, Scorpio

and Jupiter and the Milky Way, looking down we saw an equally starry sea.

When we started to swim our whole bodies were enveloped in phosphorescence, each swimmer in his own aureola. Here and there over the water, as the swimmer moved, these patches of light could be seen, each an ignis fatuus of the sea.

Where the animalcules were undisturbed in sleep all was dark. They seemed to need irritation to make them luminous. Are we like them? Does this explain our sorrows and troubles? Do these wake us out of the darkness of self-satisfaction and make us brilliant and beautiful in the eyes of men and angels? If so are they not worthwhile and a part of God's plan for our perfection?

The phosphorescent bubbles, all undisturbed by troubles, lie dark, unnoticed in the deep, till breakers toss them starward or ship prows push them forward or swimmers wake them from their sleep. So bear the irritation that makes for radiation of light where darkness was before, and thank the kind Provision that sends thee rude collision and wakes thy soul to shine the more.



# The Protestant Church in Chosen

It was formerly reported that the Second General Conference of the Association of Korean Churches was held in Seoul for three days in the early part of July. Two official representatives of the League of Japanese Christians were also present in the meeting. The following agreement was drawn during the course of the conference and the agreement has become effective being approved by two parties involved.

The Federal Council of Korean Churches was dissolved on September of 1938, and the Association of Korean Churches was organized in place of it. The Association is functioning all activities which the former Council formerly did. In order to see more effective relationship between the Association and the League of Japanese Churches, the following agreement is made.

1. The League of Japanese Churches and the Association of Korean Churches will do their utmost to bring forth the vital relation and the unity between Japanese and Korean Christians.
2. The League will nominate a co-operating committee in order to make an effective touch with the League of Japanese Churches.
3. The League will regard the members of the committee as special members of the General Meeting of the League and will let them have the full right and privilege of expressing their opinions in conducting the activities of the League.
4. The League will send representatives to meetings of the Association in order to have necessary co-operation with the Association.
5. The Association will have all relationship with other foreign Christian organizations only through the proper channel of the League.
6. The Association will not bear for the mean time the financial obligation which is regulated in the Constitution of the League, but the Association is left free to make any contribution as a gift.
7. The present agreement will be in force as soon as it is approved by the two organizations.'

The above agreement was approved officially by the Association on July 8th in Seoul, and also by the League on July 14th.

The group of pastors of the Presbyterian Churches in Seoul and the committee for the plan of the new Presbyterian Theological Seminary, had a meeting in the early part of July in honor of Mr. Tai-hun Kim, who announced that he will contribute two hundred and fifty thousand yen for the establishment of the Seminary. Mr. Kim made the following remarks in his response.

'I am not worthy of receiving the honor which you all here are giving me in holding a meeting like this. Since I have been a little more blessed than some of our fellow Christian members, I have been thinking that I ought to use it for the benefit of other Christians. I decided quite a long time ago to render to the Church one tenth of my yearly income. So I have been saving it under another name of Kim Contribute. I have not been poor on account of this saving, but rather more blessed than ever. Now the Presbyterian Church needs a seminary for training religious workers, and it seems to be the right time for my savings to be used. I do not designate a fixed amount, but I am going to contribute enough for the school building and the dormitory with adequate equipment.

Mr. Horace G. Underwood, a third generation missionary, has come to Korea, and will teach in the Chosen Christian College from the coming September. It is really gratifying to see this Underwood family devoting three generations to missions. The Korean Church owes much to the Late Dr. Underwood who was one of the courageous pioneers. His far seeing vision laid many foundations on which our successful Christian institutions are built. The fact that his grandson himself is a missionary teacher is very significant. Horace will find a great field of service as vast and great as his grandfather found fifty four years ago.

The sentiment that Christian activity needs to be presented in actual needy work around us, has been manifest these many years. It was formerly reported that a social welfare work was started in Pyengyang under the name of Ai-Rin Won (Love Neighbor Place). The work has been receiving a generous welcome. The work for child welfare has been greatly appreciated by people all over the country. Now a dormitory for young women is newly established. The lack of such a place like this has been a very serious problem, and it will have a very beneficial influence on young women who are engaged in various kinds of work in the city.

Under the auspices of the above Ai-Rin Won of Pyengyang, there will be held a special institute for child welfare for five days from August 11. The institute aims at training leaders who will take care of a group of children when their mothers go to fields to work. Those who have seen the pitiful sight, how both mothers and children suffer, will be happy to see this movement carried out. This year, the institute will train thirty five young men and women for this noble and needed task.



## Those who Write for Us

The Rev. John Y. Crothers of the Northern Presbyterian Mission in Andong since 1909 has been remarkably successful in enlisting the churches of his Station's district in the distribution of the Scriptures and in securing subscriptions to the Bible Correspondence Course. He personally sells thousands of Scripture portions. It is fitting therefore that he is the Mission's representative on the Bible Committee in Korea and that he was invited to preach in Seoul Union Church on Bible Sunday. At present he is Chairman of the Executive Committee of the Northern Presbyterian Mission.

Miss Florence J. Murray, M. D., C. M. is a member of the United Church of Canada Mission, having come to Korea in 1921, and is in charge of the hospital in Hamheung. In her annual report she gives some interesting incidents of her work. Many of our readers will remember her article, "A Half Day Off" which appeared in the Korea Mission Field a few months ago.

Mrs. Helen M. Henderson has been a member of the Northern Presbyterian Mission since 1920 and is located in Taiku where she is engaged in Bible institutes and Bible conferences the year round.

Miss Margaret S. Davies of the Australian Presbyterian Mission since 1910 is in evangelistic work in Tongnai near Fusan.

Mrs. B. W. Billings as the wife of the President of the Methodist Theological Seminary at the time, tells of her observations of student life. She and Dr. Billings came to Korea in 1908.

Rev. Henry M. Bruen has spent 40 years in evangelistic work in Taiku under the Northern Presbyterian Mission. He is now on furlough. His daughter, Mrs. Fred. S. Klerekoper is a missionary in Barrow, Alaska.

Rev. Chas. A. Sauer of the Methodist Episcopal Mission since 1921 is now located in the offices of the Korean Methodist Church in Seoul. He has a ready pen and as a member of the Editorial Board of this magazine often comes to our relief in times of need.

Rev. L. T. Newland, D. D. since 1911 has done evangelistic work in Kwangju as a member of the Southern Presbyterian Mission. His daughter, Louise, is a missionary in Swatow, China.

Rev. William Scott of the United Church of Canada Mission came to Korea in 1914 and is assigned to educational work in Hamheung. He is a valued member of the Editorial Board of this magazine.

As we make up this number at Sorai Beach on the Yellow Sea where the late F. S. Miller enjoyed the exhilarating experience of swimming in phosphorescence we thought it a good opportunity to include this brief article which we have had in our file for some time.

Miss Vida Aumann of the Australian Presbyterian Mission came to the field last year. She is located at Kumasan in evangelistic work. Last year we published a delightful article of hers entitled "First Impressions."

## Notes and Personals

### Methodist Mission

#### *Returned from Furlough*

Miss Ruth Diggs, to Paiwha School, Seoul  
Miss Evelyn Dacus, to Social Evangelistic Centre, Seoul  
Miss M. Elston Rowland, to Wonsan  
Rev. and Mrs. R. D. Swinney, to Wonsan  
Rev. and Mrs. L. P. Anderson, to Songdo  
Miss Elma Rosenberger, to Seoul  
Miss Mary Mauk, Music Teacher at Holston Institute from 1921 to 1925, arrived to take up work at Ewha College.

#### *Birth*

To Dr. and Mrs. E. W. Demaree, Wonsan, a son, Michael, July 1st.

### Southern Presbyterian Mission

Left from the Pyengyang Foreign School for Study in America  
Mary Hopper  
Sarah B. Newland  
Ann Paisley

#### *Marriage*

Dr. John F. Preston, Jr., of Soonchun and Miss Imogen Bird of Chunju have left for U. S. A., where they will be married in the Church of the Pilgrims, Washington, D. C. They plan to return in December to take up work in the Ella Lavine Graham Hospital, Kwangju.

#### *Returned from Short Furlough*

Dr. and Mrs. R. M. Wilson, to Soonchun

#### *New Missionaries*

Dr. and Mrs. James Wilson, to Kunsan. Dr. James Wilson is the son of Dr. and Mrs. R. M. Wilson.

#### *Death*

Word has just been received of the death of Dr. R. M. Wilson's father at Columbus, Ark. Aged 96.

### Northern Presbyterian Mission

#### *Returned from Furlough*

Dr. and Mrs. E. W. Koons, to Seoul.  
Miss Lillian Ross, Kangkei, expects to attend the fall term of the Tokyo Language School.

### Pyengyang Foreign School

#### *New Teacher*

Miss Gertrude Bechtel

### Seoul Foreign School

#### *Teachers Returned to America*

Miss Mary Byer  
Miss Grace Mitchell

#### *New Teachers*

Miss Gwen Hutton, from Vancouver, B. C.  
Mr. Ben Weems, son of Rev. and Mrs. C. N. Weems of Wonsan.

#### *Marriage*

At Akron, Ohio, on July 26, 1929, Mr. Robert Amendt Kinney and Miss Abigail Findley Genso were married. Korea folks in attendance were Dr. A. I. Ludlow, who gave the bride away, Mrs. Frank Brockman and Jean, Miss Elma Rosenberger, Miss Lillian Terry, Miss Mary Billings and Miss Barbara Genso. Mr. and Mrs. Kinney spent a few days in Seoul the latter part of August on the way to Peking where Mr. Kinney will act as Principal of the Peking American School.

## A Correction

On page 178, August Number of the "K. M. F.", under the heading "Songdo", the date, 1094, should be 1894.



**180,640 NET NEW BELIEVERS IN NINE YEARS**

is the record of the Presbyterian Church of Korea

This is the equivalent of

**70 NEW PARISHES OF 300 BELIEVERS EACH YEAR**

90 such congregations in 1936

Read the story of it

in the new book

## **"THE NEVIUS PLAN OF MISSION WORK IN KOREA"**

By Charles Allen Clark, Ph.D., D.D.

Ten years ago, there was a slump in the Church of Korea for a year or two but it recovered and since has marched steadily on adding, as stated above, an average of 70 new congregations of 300 believers every year, and the rate for 1936 was 90 congregations. Of course the gains are spread out throughout the country, all churches growing larger, but, it is also true that, for the nine years mentioned, the Church actually added 609 new congregations. Humanly speaking, we believe that it was the Nevius Methods that brought these gains, for some churches that have not used those methods have not had the gains. Most of all it is due, however, to one Nevius Method which is not often mentioned i. e. Bible Emphasis, the Bible in the heart of the Church. This has been the dynamic that has validated all of the other methods. In 1936, there were 341,700 believers in the Church. Of these 178,313 turned aside once at least during the year to attend a weeklong, all day Bible Class, more than 50% of the Church. Over 10,000 were enrolled in the Bible Correspondence Course, paying, including postage, a day's wages for the New Testament and two days' wages for the Old. 3,685 men and women, at their own charges, attended Bible Institute six to ten weeks. 344,268 were enrolled in Schools. 52,806 children were in D. V. Bible Schools and 1,500 in Bible Clubs while 35,000 Christian Endeavorers studied Bible. Read this book and find the "secret" of this. Buy the books and send to your home Churches. We owe it to them to let them know the power of the Book when accepted as God's Book of Authority. God keeps His promises in matters like this. His word does not return unto Him void. 1939-40 conditions in the church are difficult, but the church lives and will live.

\* \* \* \* \*

This is a much revised edition of the "Korean Church and the Nevius Methods" with statistics corrected and several new chapters, notably one long one with answers to specific questions which have come from Mission fields all over the world. Over 100 pages of new material and new pictures and charts.

On sale at the Christian Literature Society, Seoul, Korea.

Postpaid price ₩500  
U. S. A. \$2.00



# THE CHRISTIAN LITERATURE SOCIETY OF KOREA

PUBLISHERS AND  
DISTRIBUTORS OF  
CHRISTIAN LITERATURE  
KOREAN JAPANESE ENGLISH



Established June 25 1890 as a Union Christian Enterprise.

Represents all the Missions in the Federal Council ;

Also the Korean Methodist and Presbyterian Churches.

The only Union Christian Publishing organization in Korea.

We list over 700 Titles of our own besides as many more of other  
organizations. **Jubilee June 25 1940.**

## OUR SOCIETY'S PUBLICATIONS

Cover Many Important Subjects  
such as :-

Apologetics	Agriculture
Bible Helps	Care of Children
Devotional	Evangelical
Homiletics	Personal Work
Sociology	Stewardship
Temperance	Prayer
Commentaries	Church History
Sermons	Psychology
Biographies	Children's Books
Stories	Bible History
New Believers	Second Coming
Catechumens	Teacher Training

## EDITORIAL & PUBLISHING ENDOWMENT FUND

We are establishing this fund  
so that the price of books may be  
as low as possible for the masses  
This growing Fund now amounts  
to more than ¥ 8,000.00. Life  
Membership fees and special con-  
tributions are added to it. Have  
you sent in YOURS ?

## TWO SLOGANS FOR THE COMING YEAR :

"Fifty Thousand Yen Endowment by the Fiftieth Anniversary."  
Mission Organizations, and Friends everywhere are asked to help.

"Fifty Yen for the Fiftieth Anniversary."  
Missionaries and others of like mind are asked to enroll as Donors for  
this Special Fund.

For 1939 we also need funds for publishing some of the 18  
Manuscripts we have on hand waiting for publication.

昭和十四年八月廿八日 印刷  
昭和十四年九月一日 發行

發行人 京城鎮路朝鮮基督教會  
編輯人 京城鎮路朝鮮基督教會

米國人 魯解理

印刷所 京城鎮路中央基督教青年會工藝部印刷科  
印刷人 京城府樓下町一一三番地 文弘

明治三十八年七月八日第三種郵便物認可  
(每月一回一日發行)

發行所 京城鎮路朝鮮基督教會